

THE  
KING'S  
MAIESTIES  
ANSWER,  
To a late Petition presented  
unto him by the hands of

M<sup>r</sup>. ALEXANDER HENDERSON,  
from the COMMISSIONERS of the  
Generall ASSEMBLY of the Kirk  
of SCOTLAND.

WITH  
Their humble REMONSTRANCE and  
renewed PETITION to the Kings most  
Excellent MAJESTIE, from their meeting  
at EDINBURGH, JUNE 2. 1643.

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EDINBURGH,  
Printed by ROBERT BRYSON. 1643.

# KING'S MAESTIES

ЯЗЫКА

Французскаго языка в от

личномъ и публичномъ

использованииъ А. М.

академикъ Баженовъ

и Французскаго Академ

Сибирь

ИТИ

Въ зорялътъ о ма Я съмъ тътъ

Гърбътъ французъ Тънъ

Лъвътъ отъ сърдътъ

Съди съсъмъ съзъдъ

---

НОВЪМЪЗ

СЪДЪ И СЪУДЪ ТЪДЪЛЪ ВЪХЪДЪ

His Majesties Answyer to a  
late Petition presented unto him by  
the hands of M<sup>r</sup>. ALEXANDER  
HENDERSON, from the Com-  
missioners of the generall Assemblie of  
the Church of SCOTLAND.

 We received lately a Petition from you, by  
the hands of M<sup>r</sup>. Alexander Henderson, To  
the which we intended to have given an an-  
swer, as soon as we had transacted the busi-  
nesse with the other Commissioners address-  
ed to us from the Conservators of the Treatie of that our  
Kingdome. But finding the same to be published in Print,  
and to bee dispersed throughout Our Kingdome, to the  
great danger of Scandalizing of Our well-affected Sub-  
jects, who may interpret the bitterness and Sharpnesse of  
some expressions not to be so agreeable to that regard and  
reverence which is due to our Person, and the matter it  
self to be reproachfull to the honour and constitution of  
this Kingdome, we have been compelled the more strictly  
to examine all the Authority of the Petitioners, as  
the matter of the Petition it self, and to publish our opini-  
on of both, that our Subjects of both Kingdomes may  
see how equally, just, and sensible we are of the Laws and  
honour of both Our Kingdomes.

And first, upon perusal of the Petition, We required to

for the Commission by which the messenger who brought  
this Petition, or the persons who sent him, are qualified  
to intermeddle in Affairs so forraigne to their Jurisdiction,  
and of so great concernement to this our Kingdome of  
England. Upon examination whereof, and in defence of  
the Laws and Government of this our Kingdome, whch  
we are trusted and sworne to defend. Wee must professe  
that the Petitioners, or the generall Assembly of Our  
Church of Schland have not the least Authority or power  
to intermeddle or interpose in the affaires of this King-  
dome or Church, which are settled and established by the  
proper laws of this Land, and till they bee altered by the  
same competent power, cannot be enveighed against with-  
out a due sense of Us and this Nation, much lesse can they  
present any advice or declaration to Our Houses of Par-  
liament against the same, or to that purpose to send any  
letters, as they have now done, to any Minister of Our  
Church here, who by the Lawes of this land cannot cor-  
respond against the same. Therefore wee do believe that  
the Petitioners, when they shall consider how unwarrant-  
ed it is by the Laws of that Kingdome, and how con-  
trary it is to the Laws of this, to the professions they  
have made to each other, and how unbecoming in it self  
for them to require the ancient, happie and established  
government of the Church of England to bee altered,  
and conformed to the lawes and constitutions of another  
Church, will find themselves misled by the information  
of some factious persons here, who would willingly in-  
gage the Petitioners to foment a difference and division  
between the two Kingdomes, which wee have with so  
much care and industry endeavoured to prevent, not ha-  
ving laboured more to quench the combustion in this  
Kingdome

Kingdom, then we have to hinder the like from either devouring *Ireland*, or entring into *Scotland*, which if all others will equally labour, will undoubtedly bee avoided. But we cannot so easily passe over the mention of *Ireland*, being mov'd to it by scandalous aspersions, that have bin often cast upon us upon that subject, and the use that hath been made of the wofull distractions of that Kingdome, as of a Seminary of feares and jealousies to beget the like distraction in this, and (which lest they may have farther influence) Wee are the more willing to make Our innocence appeare in that particular.

When first that horrid Rebellion began, Wee were in Our Kingdome of *Scotland*, and the sense we had then of it, the expressions we made concerning it, the Commissions (together with some other assistance) we sent immediatly into that Kingdome, and the instant Recommendation we made of it to both Our Houses of Parliament in *England*, are knowne to all persons of quality there and then about Us. After Our returne into *England*, Our ready concurring to all the desires of both Houses that might most speedily reppresse that horrible Rebellion, by passing the Bill of pressing, & in it a clause which quitted a right challenged by all, and enjoyed by many of Our Predecessors, by parting with Our Rights in the lands escheated to Us by that rebellion, for the encouragement of adventures, by emptying of Our Magazines of Armes and Ammunition for that service (which we have since needed for our necessary defence and preservation), by consenting to all Bills for the raising of money for the same, though containing unusuall clauses, which trusted both Houses without Us with the matter of disposing it, Our often pressing both Houses, not to neglect that Kingdome, by being diverted

diverted by considerations and disputes lesse concerning both Kingdome, Our offer of gaing 10000. Voluntiers to besent thither, and Our severall Offers to engage Our owne Royall Person in the suppression of that horrid rebellion are no lesse knowne to all this Nation, then Our perpetuall earnestnesse by our Fornaigne Ministers to keep all manner of supplies from being transported for the relief of the Rebels, is knowne to severall neighbouring Princes. Which if all Our Subjects will consider, and withall how many of the men, and how much of the money raised for that end, and how much time, care, and industrie have been diverted from that employment, and employed in this unnaturall warre against Us, (the true cause of the present miserie and want which Our Brittish armies there do now endure) they will soone free us from all those imputations so scandalously and groundly laid upon us, and impute the continuance of the Combustion of that miserable Kingdome, the danger it may bring upon our Kingdomes of *England* and *Scotland*, and the beginning of this dolefull desolation, to those who are truely guilty of it.

For maintenance Religion, which is desired, We cannot but answer, That wee much apprehead lest the Papists may make some advantage of that expression, by continuing that scandal with more authoritie, which they have ever heretofore used to cast upon the Reformation, by interpreting all the differences in Ceremonie, Government, or indifferent opinions between severall Protestant Churches, to bee differences in Religion; And lest our good subjects of *England*, who have ever esteemed themselves of the same Religion with you, should suspect themselves to bee esteemed by you to be of a contrary.

And

And that the religion which they and their ancestors have held ever since the blessed reformation, and in and for which they are resolved to dye, is taxed and branded of falsehood or insufficiency, by such a desire.

For uniformity in Church Government, We conceived the answer formerly given by us to the former petition in this argument, would have satisfied the petitioners, and is so full, that we can adde little to it. viz. That the government here established by the lawes, hath so neare a relation and intermixture with the Civill State (which may be unknown to the petitioners) that til a composed digested form be presented to us, upon a free debate of both Houses in a Parliamentary way, whereby the consent and approbation of this whole Kingdom may be had, and We and all our subjects may discerne, what is to be left in, or brought in, as well as what is to be taken away, We know not how to consent to any alteration, otherwise then to such an act for the ease of tender consciences in the matter of Ceremonies, as We have often offered and that this, and anything else that may concerne the peace of the Church, and the advancement of Gods true Religion may be soberly discussed, and happily effected, We have formerly offered, and are still willing that debates of that nature may be entered into by a Synod of godly and learned Divines, to be regularly chosen according to the Lawes and Customes of this Kingdome. To which we shall bee willing that some learned Divines of our Church of Scotland be likewise sent, to be present, and offer and debate their Reasons. With this answer the petitioners had great reason to acquiesce without enlarging the matter of their former petition only with bitter expressions against the established government and Laws of their neighbour Nation, (as if it were contrary to the word of God) with whom they have

have so lately entred into a strict amity and friendship.

But we cannot enough wonder, that the petitioners should interpose themselves, not only as fit directors and judges between Us and Our two Houses of Parliament, in businesse so wholly concerning the peace and government of this our kingdome, and in a matter so absolutely entrusted to us, as what new laws to consent or not to consent to. But should assume and publish, That the desire of reformation in this kingdome is in a peaceable and Parliamentary way. When all the world may know, That the proceedings here, have bene and are not only contrary to all the rules and precedents of former Parliaments; but destructive to the freedome, privilege, and dignity of Parliaments themselves: that wee were first driven by tumults, for the safety of our life, from our cities of *London* and *Westminster*, and have bene since pursued, fought withall, and are now kept from thence by an army raysed, as is pretended, by the two Houses, which consist not of the fourth part of the number they ought to do, the rest being either driven from thence by the same violence, or expell'd or imprisoned for not consenting to the treasons and unheard of Insolencies practised against us. And if the petitioners could beleeve these proceedings to be in a peaceable Parliamentary way, they were very unacquainted with the order and constitution of this Kingdome, and not so fit instruments to promote that reformation and peace: they seeme to desire.

We cannot beleeve the intermixture of the present Ecclesiasticall government with the Civill State, to be other then a very good reason, and that the government of the Church should be by the rules of humane policy, to be other then a very good rule, unless some other govern-

ment were as well proved as pretended to be better willed than by God.

Of any bills offered us for reformation, we shall not now speak, they being a part of those articles upon which we have offered and expect to treat; but cannot but wonder by what authority you pre-judge our judgement herein, by denouncing Gods anger upon us, and our hazard of the losse of the hearts of all our good Subjects, if we consent not unto them. The influence of so many blessings from heaven upon the reignes of Queen Elizabeth, and our father of blessed memory, and the acknowledgement of them by all Protestant Churches to have been carefull nurses to the Church of Christ and to have excellently discharged their duties in the custody and vindication of religion, and the affection of their Subjects to them, do sufficiently assure Us, that we should neighter stop the influence of such blessings, nor grieve the hearts of all the godly, nor hazard the losse of the hearts of our good Subjects, although we still maintaine in this Kingdome the same establisht Ecclesiasticall government, which flourished in their times, and under their speciall protection.

We doubt not but our Subjects of Scotland will rest abundantly satisfied with such alterations in their owne Church as we have assented unto, and not bee perswaded by a meere affection, that there is no hope of the continuance of what is there settled by law, unlesse that bee likewise altered which is settled here; And our Subjects of England will never depart from their dutifull affection to Us, for not consenting to new laws, which by the law of the land, they know, We may as justly reject if we approve not of them, as either house hath power to prepare for, or both to propound to us. Nor are you a little mis-  
taken

taken if either you believe the generality of this Nation  
 to desire a change of Church-government, or that most  
 of those who desire it, desire by it to introduce that which  
 you onely esteem a reformation, but are as unwilling to  
 what you call the yoke of Christ and obedience to the  
 Gospell, as those whom you call prophane and worldly  
 men, and so equally averse both to Episcopacy and Pres-  
 byterie, that if they should prevaile in this particular, the  
 abolition of the one would be no inler to the other, nor  
 would your hearts bee lesse grieved, your expectations  
 lesse frustrated, your hopes lesse ashamed, or your re-  
 formation more secured. And the petitioners, upon due  
 consideration, will not finde themselves lesse mistaken in  
 the government of all the reformed Churches, which  
 they say is by Assemblies, then they are in the best way  
 of a reformation, which sure is best to be in a common  
 and ordinary way, where the passion or interest of parti-  
 cular men may not impose upon the publique, but altera-  
 tion be then onely made, when, upon calme debates, and  
 evident and cleare Reason and convenience, the same  
 shall be generally consented to for the peace and security  
 of the people, and those who are trusted by the Law  
 with such debates, are not divested of that trust upon a  
 generall charge of corruptions pretended to have entred  
 by that way, and of being the persons to be reformed,  
 and so unsit to bee Reformers. And certainly the like Lo-  
 gick with the like charges and pretences might be used to  
 make the Parliament it self an incapable Judge of any Re-  
 formation either in Church or State.

For the generall expressions in the Petition against Pa-  
 pists, in which the petitioners may bee understood to  
 charge Us with compliance and favour even to their o-  
 pinions, Wee haye taken all occasion to publish to the

world Our practice and resolution in the true Protestant Reformed Religion, and wee are verily perswaded there is no one Subject in either of our Dominions, who at all knowes Us, and hath observed our Life; but is in his soul satisfied of our Zeal and unremoveable Affection to that Religion, and of our true dislike of, and hearty oposition to popery, And as wee willingly consented, at our being in Scotland, to all acts proposed to Us, for the discoutenancing and Reforming the Papists in that our Kingdome, so by our Proclamations for the putting of all Lawes severally in execution against Recusants, and by not refusing any one Bill presented to Us to that purpose in this Kingdome, and by our perpetuall and publique professions of Readinesse with the advice of Our two Houses of Parliament prepared for Us in a deliberate and orderly way, to finde some expedition to perfect so good a worke, or conceived wee had not left it possible for any man to believe Us guilty of tolerating any part of the Romish Tyrannie or Superstition, or to suspect that the Conversion of our dearest Consort, was not so much our desire, that the Accession of as many Crownes, as God hath already bestowed upon us, would be more welcome to us then that day: A blessing which it is Our daily prayer to the almighty to bestow upon Us.

But we might well have expected from the Petitioners, who have in their solemne Nationall Covenant literally sworne so much Care and safety of Our Person, and cannot but know in how much danger that hath bin and still is by the power and threats of Rebellious Armes, that they would as well have remembred the 23 of October, as the 5 of November, and as well have taken notice of the Army raised and led against Us by the Earle of Essex,

which hath actually assinced and endeavoured to intre-  
thier Us, which we know to abound in Brownists, Ana-  
baptists, and other sectaries, and in which we have reason  
(by the prisoners we have taken, and the evidence they  
have given) to believe there are many more Papists (and  
many of those forraigners) then in all our army, as have  
advised Us to disband out of the army of the Earle  
of New castle, which is raised for Our defence, the Pa-  
pists in that Armie, who are knowne to be no such num-  
ber as to endanger their obtaining any power of building  
their Zabell, and setting up their Idolatrie, and whose loy-  
altie he hath reason to commend (though he was never  
suspected for favouring their Religion) not before that  
of Protestants, but of such as rebell under that Title And  
whose assistance is as due to us by the law of God, & man,  
to rescue Us from domestick Rebellion, as to defend us  
from forraigne invasion, which we think no man denys  
to be lawfull for them to do. But we do solemnly declare  
and protest, That God shall no sooner free us from the  
desperate and rebellion armes taken up against Us, but  
we shall endeavour to free our selves and Kingdome from  
any fear of danger from the other, by disarming them ac-  
cording to the laws of this Land, as we shall no fail to  
send our Commissioners to the Assembly at the time ap-  
pointed for it by the laws of Scotland.

To conclude, We desire and require the Petitioners (as  
becomes good and pious Preachers of the Gospel) to use  
their utmost endeavours to compose any distraction in op-  
inions, or misunderstandings, which may by the faction  
of some turbulent persons, bee raised in the minds of Our  
good Subjects of that Our Kingdome, and to infuse into  
them a true sense of Charitie, Obedience, and Humilitie,  
the

the great principles of Christian Religion ; That they may not suffer themselves to bee transported with things they do not understand, or thinke themselves concerned in the Government of another Kingdome, because it is not according to the customes of that in which they live ; But that they dispose themselves with modesty and devotion to the service of Almighty God, with duty and affection to the obedience of us and our laws ( remembraunce the singular Grace, Favour and Benignitie We have alwaies expressed to that Our Native Kingdome ) and with brotherly and christian charitie one towards another ; And Wee doubt not but God in his mercy to Us and them will make us instruments of his blessings upon each others, and both of us a great measure of happinesse and prosperitie to the whole nation.

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FINIS.

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To the Kings most excellent Majesty:

*The bumble Remonstrance and renewed  
Petition of the Commissioners of the  
Generall Assemblie of the Kirke of  
SCOTLAND, from their meeting at  
Edinburgh the 2. day of June. 1643..*

**S**A the manifold and pressing necessitie of the due-  
tie of our place and trust did constrain us, in  
these distempered and dangerous times, in most  
bumble manner, To direct our earnest supplica-  
tion to your Majestie, for such remedies as wee conceive  
to be most fit for us to propone, And being applyed by  
your Majesties owne hand, might both for cure and pre-  
vention prove most effectuall: So are we enforced by the  
same necessitie growing daily to the greatest extremities:  
In all humilitie and earnestnesse, To renew not only our  
prayers to God, but our Petitions to your Majestie. *For  
Sions sake can we not hold our peace, and for Jerusalems  
sake we will not rest, until the righteousness thereof go-  
forth as brightnesse, and the salvation thereof as a lamp that  
burneth.* But because in your Majesties answere to our  
former Petition wee meet with a multitude of prejudices  
and i

all exceptions against us and our humble deserts, whic  
will crave leave, first to remove these out of the way:—  
Acknowleaging the full expression of them by your Ma-  
jestic to be no small favour, and being confident, after we  
have expressed ourselves in the truth and integritie of our  
hearts, both to give unto and to receive from your Majes-  
ties Justice and goodness the greater satisfaction.

And first, although there bee good reason for printing  
of Answers and Replyes, the Petition being before print-  
ed, yet wee acknowledge that your Majestic hath just  
cause to finde fault with that publishing of our Petition  
in print (which is mentioned in the introduction to your  
Majesties answer) And if it had been done by our Com-  
mandement, counsell or knowledge, we had not only  
gived your Majestic just provocation, and fallen in an  
error contrary to the nature of a Petition, and to the  
right disposition of Petitioners, but also had used meane  
contrary to our owne ends, in publishing a programme of  
our diffidence of obtaining our desires, or in giving a pub-  
lick testimony that we were aiming at some other thing  
then what we professed to seek, and therefore wee are so  
far from excusing that forme of doing, that we judge our  
selves to be wronged thereby.

Another fault much more intollerable is objected a-  
gainst us: *The bitterness and sharpnesse of some expressions*  
*which may bee interpreted by your Majesties well affected*  
*Subjects not to be so agreeable to that regard and reverence*  
*which is due to your Majesties person, and the matter it selfe*  
*sober reprochfull to the honour and constitution of that your*  
*Majesties Kingdome.* Whether the matter of the Petition  
bereproachfull shall afterwards in the particulars appear:  
But for the expressions we have examined the whole Peti-  
tion

tion and can finde no word of that kinde. Wee rather did  
 feare the censure of fauning and flattering wrothes, which  
 your Majestie may remember were sometime put upon  
 our supplications. Our desire was to keepe within the  
 bounds of that liberty which becometh the Ministers of  
 Christ, and if any word baye escaped us which we cannot  
 see, it was contrary to our intention: for wee know that  
 we shoulde neither speake evill of dignities nor uneverent-  
 ly unto them. The like report hath beene made to your  
 Majestie of our preaching and prayers, but when the de-  
 lators are tryed, they will bee found either malicious ag-  
 ainst us for reproofing their faults; Or having no other  
 way of isoluation, too officious to your Majestie, or to  
 others whom they desire to please, or so blinded with self-  
 love, that they thinke Preachers shoulde speake like Para-  
 sites; or soundiserning, that when we professe our desira-  
 to the reformation of Religion in England and Ireland,  
 we are fanned by them to preach or pray against the King  
 and his royll authoritie: Wee fear God, and honour the  
 King, And have learned not only to put a difference be-  
 twixt God and the King, but also (against the old sophi-  
 stication now revived) betwixt the pictures of the Em-  
 perour and the images of the false gods, craftily insert in-  
 to them, and know the way how to honour the King with-  
 out such a mixture and confusion. Slownesse to beleewe  
 an evill report, and the coastructing of things doubtfull is  
 one of your Majesties royll praises, of which the faith-  
 full Ministers of this Kirk desire, against slanders and  
 suspitions to have the experiance: which will prove pro-  
 fitable for your Majesties honour and obedience, and one  
 peace and quietnesse. As the north winde driveth away rain  
 So dash an angry countenance a backbiting tongue.

C

Righteous

*Lightheads up are the delighte of Kings: and they loue him  
that speakeþ right.*

Concerning the interposing of the Generall Assembly  
of the Kirk of Scotland; and our intermedling by commis-  
sion from them in the affirs of the Kirk of England. We  
humbly intreat your Majellie, to consider of the reasons  
of this our doing. 1. Although the Kirks of one Nation  
bedistant in place from the Kirks of another Nation; yet  
are they united in heart and spirit; and are generally but  
one body and Kirke and must as Sisters of one Mother  
keepe the unitie of the spirit in the bond of peace: whence  
ariseth the communion of all Gods graces and blessings  
amongst the Kirks, that they may not only help, comfort  
and refresh: but advise, admonish, exhort, warne and re-  
prove one another, so farre as need requireth and their  
Christian love and abilitie reacheth. Yet avoiding both  
ambition and confusion: there being a coordination be-  
tween Kirkes of diverse Nations, but no subordination:  
We have not presumed to passe the limies of this Christian  
communion: having proceeded by way of charity; and  
in a ministeriall or rather brotherly manner, not by au-  
thority or magisterially: by way of humble supplication  
to your Majestic, Declaration to the house of Parlia-  
ment, and advyce and exhortation to such of our brethren  
of the Ministerie as were best known unto us: very farre  
from usurpation or jurisdiction. 2. Our humble petition  
to your Majestic and our Declaration to the Parliament,  
were nothing els, but a prosecution of the demand made  
by the Commissioners of this Kingdome, and a pressing  
of the answer given by your Majestic and the Parliament,  
in the last treatie; which filled us with hope of what was  
then demanded, since followed by diverse Declarations  
and

and now again desired. 3. The experiance of the sufferings of this Kirk from the doctrine, forme of worship and government of the Kirk of England, Doth beget fears of the like hereafter, which maketh our petition to be unto us a necessarie meane of self preservation. 4. Our encouragements from your Majesties letter to the Generall Assembly and the Declaration of the house of Parliament desiring them to concur in petitioning your Majestie for setting one confession of Faith, one dirextorie of the publicke worship and one Catechisme in all the three Kingdome as a meane to advance the honour and seruice of God, enlarge the greatnesse, power, and glorie of the King, confirme the peace, securite, and prosperitie of all his good Subjectes, make way to the truthe and deliverance of the poore afflicted Kirks abroad, and to the totalledisfaching of the usurpation and tyrannie of Rome. 5. The parsonewer have of this Christian duty both by word and wryting in the Kirk at Jerusalem and the Kirk at Antioch which was first crowned with the name of Christians, Eli stone of which were James, and the other Santes, And in diverse other Kirks recorded in Scripture, many Precedents also in antiquity before the Kirks did contend for primacy, or knew any preheminence one over another. Many examples of other reformed Kirks And the practise of the Kirk of Scotland diverse times after the Reformation wryting into England against the ceremonies and for union against the Papists and their confederats banded together by the bloudie league of Trent. These and the like reasons wee conceive did sufficiently authorize us in all that we have done, nor as Directors or Judges but as supplicants and humble advisers. In that day shall there be a high way out of Egypt into Assyria from one Kirk and Nation of the  
 boozam

that he do another); and the Egyptian shall break his affyunt, where the work of ites shall be left. To agay  
 221 Upon this and the like grounds, have letters been sent  
 protestedly, between some godly loyall and peaceable  
 Ministers of the Kirk of Eng land and the Generall As-  
 semby here, and their Commissioners. One of them was  
 intended for the good of Religion in both Kingdomes  
 against Sects and Schismes admitted and approved by your  
 Majesties Commissioners, in the Generall Assembly, and  
 which for the forme of doing is innocent and may bee  
 profitable; while the matter be nocht and hurtfull and  
 thereby deserves censure. Wee wch we were able by  
 our Letters, Declarations, or Petitions; To reduce all  
 the reformed Kirks to a perfect conforimte, to supprese  
 all the Hereticall superstition and Tyrannie of Papists, and  
 the Paganisme of Turkis and Infidels; and would not  
 doubt of young Majesties Royall approbation notwithstanding  
 all the lawes standing to the contrary; and  
 ptev's, would be made for their remedie, happiness and  
 stabilitie. No man arguments and feareless intended for  
 every Religion; and of late answered to the full in the  
 point of Episcopall government; for the verity of scripture  
 which is most antiquit and the only soleide ground  
 of the happiness and stabilitie of Religion and govern-  
 ment of the Kirk.

The Petitioners were far from laying upon your Ma-  
 jestic any imputation of the rebellion besetting  
 God to manifest your sacred Majesties innocencie to all  
 the world. They made no charge, but to represent the danger of your Ma-  
 jestic Kingdome through the prevailing power of the  
 Popish faction, the Balche Papists at this time being au-  
 mated

infused by the same spirit; working upon the same principles; enraged with the same furies; breathing out the same threatenings and slaughter; aiming at the same ends; and emboldened with the same presumptions, with the Papists of Ireland, their confederates. And withal to present our earnest desires for a pacification, that both the armies may bee sent against that horrid rebellion, and peace restored to all your Majesties Dominions.

The expression in our Petition of Unitie in Religion, we have borrowed from the Article in the Treaty accorded unto by your Majestie; from the Declarations of the Parliament; and from the Generall Assembly. By which is meant no other thing but one Confession of Faith, one commone directory for worship, and one Cause chisne. The Papists may know that the true Kirk in all ages hath been troubled with differences and contentions, as great as any now against the reformed Kirks, which many of the godly have lamented and studied to compose, and (as it was written of some hereticks of old) They ~~abominable~~<sup>abominable</sup> sacrifice in strife and dissencion, and gree the world with the name of peace, whom they drive from the peace of their salvation. They therefore cannot hence authorize their scandall against the reformation. yet the smallest differences of practise and diversity of the expressions, are matter of strife to the contentious, of hindrance of edification to the ignorant, of stumbling to the weake, and of grief to the godly, when thereby they see against religious Unitie and Christian love, the bowels of the Kirk rent asunder, and people scandalously divided in some parts of the worship of God. All which evil, might be perfectly cured in all your Majesties dominions, the imbuting of Papists stopped, schism and separation hereafter.

hereafter prevented, and the face of the Kirk filled with true beautie and splendor to your Majesties greater glory, and the greater terror of all your enemies, by this blessed and never enough desired Unitie in Religion: Without which tender consciences being freed from constraint may bee in some degree eased by your Majestie, but shall never have rest and be satisfied; nor shall the rent of the Kirk arising from different or contrary practises be cured, but shall from time to time increase.

Concerning uniformity in Kirk government, our hopes thereof and of the unitie of Religion grounded upon the Article of the Treatie, made this Kirk and Kingdome to enter into the more strict amitie and friendship with England. And that the amitie and friendship builded upon such a foundation might be the more firme and durable, they have since press'd the same by their Petitions and Declarations, in all humiliane and love without any bitterness of expression: Only they have declared the government of the Kirk by Assemblies in their strong and beautifull order and subordinations to bee by divine right, and that as Prelacie is confessed in this your Majesties answer to be by the rule of humane policie, so to bee almost universally acknowledged by the Prelates themselves and their adherents to be but a humane institution, introduced by humane reason, and setled by humane law and custome, for supposed conveniencie; which therefore by humane authoritie, without wronging any mans conscience, may be altered and abolished upon so great a necessity, as is, a heartie conjunction of all the reformed Kirks, a firme and well grounded peace between the two Kingdomes, formerly divided in themselfes and betwixt themselfes by this partition wall, and a perfect Union of the two Kirks in

in the two Nations; which although by the providence of God in one Island, and under one Monarch, yet ever since the Reformation have been at greater difference in the point of Kirk government (which in all places hath a powerfull influence upon all the parts of Religion) than any other reformed Kirks, although in nations at greatest distance and under diverse Princes. Papacie is the greatest cause of schisme in the Christian Kirk, and Episcopacie devised by man to bee a cure, the greatest cause of schisme in the reformed Kirks.

As the mutuall relation and conjunction of true Ecclesiastical and Civil government is a corroboration of both, so do we conceive that both are much weakened in their proper functions by that intermixture of the Ecclesiastical government with the Civil State. And as wee know the principles of Prelacie to be Popish, and contrary to the principles of Reformation: So have we reason to beleeve, That such an intermixture is not for your Majesties honour, while they maintain and profess that Monarchie cannot subsist without Prelacie: And that Prelacie had not been cast out of the Parliament if it had been profitable there; And thought fit to bee altogether abolished, if it had not been an unprofitable burthen to the Kingdome, and pernicious to the civil State and common wealth, As is contained more fully in the Declaration of both Houses of Parliament to the Generall Assembly.

The following of humane inventions, without and against Scripture and the ambition and covetousnesse of Kirkmen were observed of old to bee the corruptions which made many to call upon the Pope and the chiefe guides of the Kirke at that time for a reformation; but

all in vain, for that had been their own rule, to which in humane reason, they would never willingly have consented. That upon the same causes and corruptions there is a necessarye of the reformation of the Kirk of England, is as unanimously confessed, as it is universally acknowledged, that it is unlikely if not impossible to be obtained in the regulare and ordinarie way. Upon the reason express afterward in your Majesties answer. Because in the common and ordinary way the passion or interest of particular men will impose upon the publick. For what greater privat interest then benefits and dignities? Who more interested in these then Bishops, Deans, Archdeacons and such ordinary members of the convocation? And who can be more sugyed and byassed with passion then such as have this interest? Whether this bee applicable to the Parliament whose places and dignities are uncontrovred and unquestionable, it is not for us to judge: but this we know when the corruptions of the Kirk are grown to such an heigh, that she can neither beare her diseases, nor endure the remedies, it is the dutie of the magistrat and civill authoritie, by the advice of the more sound and sincere part of the Kirke and Ministrie, to endeavoure a reformatiōn, since no reformatiōn, worthie of that name, can be expected from the corrupt Clergie, nor hath at any time Religion bee[n] that way in any tolerable measure reformed. When the evils are extraordinary, the remedies must bee other then ordinary. Scripture, reason and experience of the Kirk teachin such an exigence of reformation and extirpation of debates and contentions, to call a Synod of the best Divines, best acquainted with the will of God in Scripture free of humane inventions and innovations, and farreest from pride and avarice which are the evils to bee

be purged out, and for afterward prevented; And who against all Sects and Schismes unfainedly seek the peace and unitie of the Kirke which by all good meane both for is selfe and for the truthe sake is to bee procured and preserved. When by this remedie faithfully applyed and accompanied with prayers and teares of repentance; the worship of God and the government of the Kirk are settled, not after the rules of humane policie but according to Scripture, there is hope that God will end his contraversie with *EngLand* and blisse the treaties of peace betwixt your Majestie and your Parliaments which is now our humble desire and when it commeth to passe shall be the universall rejoicing of all your good people.

We should bee not only unchristian but disloyall and unnatural, if we were not affested and afflicted with your Majesties many sufferings and the troubles of your Kingdome, and did not heartily wish that your Majestie were present in your Parliam. assembled in the most peaceable and Parliamentary way, to your Ma. greater glorie and their greater strengthening for the good of the Kingdom. For the present the houses of Parliament have professed in their Declaration to the Generall Assembly, their desires and willingness to settle such a reformation of the Kirk; as shall be most agreeable to the word of God, and most apt to procure and conserve an happy union with the Kirke of *Scotland* in a peaceable and Parliamentary way; And have passed their bills in both houses without contradiction against Episcopall government, and offered them to your Majestie for obtaining your Royall consent. This is the peaceable and Parliamentary way meant by us and mentioned in our Petition, which we trust can give your Majestie no just offence.

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Although the Ministers of the Gospel have authority in some cases to preach and write not only exhortations and blessings but also threats and sentences of judgement against Kings and Kingdomes, which howsoever they be bitter and unpleasant for the present (and therefore selome ministred to Princes) may prove very profitable and cordiall afterward: Many had perished in their sinnes if it had not been told them that they were to perish; faithfull are the wounds of a friend, but the kisses of an enemy are deceitfull: and hee that rebuketh, afterwards shall finde more favour then hee that flattereth with the tongue Yet upon good reason have we abstained from this strain of denouncing of judgement against your Majestie, having onely from the conscience of our duty in anguish of our soules, faithfully represented the duty and danger with our earnest deprecation of the wrath not onely now incumbent, but yet seven times more imminent to your Kingdomes, which wee daily more and more apprehend, shall ensue, unles by a through reformation of Religion and maners it be timely prevented. By this our liberty we have delivered our own soules and endeavoured to deliver your Majestie and your Dominions from the present and future judgements, which both love and feare constraine us now againe; To entreat your Majestie to hearken unto.

As wee cannot deny, but do reverently acknowledge the influence of many and great blessings from heaven upon the reigne of Queen Elizabeth and your Majesties father of blessed memorie: So do we not doubt but your Majestie in your Christian and Royall wisedome will consider that the supreme providence which hath set your Majestie after them upon the throne, hath appointed  
a time.

a time for every action. *A wise mans heart discerneth both time and judgement*, and where it is not discerned, *the miserie of man*, wrestling with invincible providence, is great upon him. The many blessings upon the Kings of Egypt, Babylon and other Princes, were interrupted in the time of their successors, which opposed the deliverance of the people of God from the Egyptian bondage, the Babylonian captivitie, the foolishnesse of *Paganisme* and the tyrannie of Poperie, when the time of their deliverance was come. Many of the godly before your Majesties reigne have desired and supplicated the Parliament for a reformation but the desires were never so universall as now; *Prelacie* never so insolent nor the evils thereof so well known and so deeply felt; nor was it ever voted out of the Parliament, nor agreed in Parliament to be abolished in the Kirk; nor stood meerly upon the Royall consent of the King, till this time. *Arminianisme* hath entered, Papistrie hath encreased, Sectaries have multiplied, sufferings have abounded, Tender consciences disquieted with old and new ceremonies, much more of late then before that all eyes may see how many things concurre now to make a necessarie of reformation. It is the never dying honour of your Majesties late Progenitors above others that were before them that they did begin, continue and preserve reformatiou, and shall bee your Majesties greatest and immortall glorie to perfite it, with *Zosiah* leaving nothing to imped or obscure theglorie of God. An happinesse which the people of God in this Iland have long waited for, which God calleth for at your hands and we trust hath reserved for our times, as a speciall and incomparable honour to your Majestie above the best princes, and matter of joy to your people above all other in former ages.

As the continuall conformable sense of the inseverable benefit of the reformation of this Kirkis worship and government should stir up our hearts, to the love of God, whose hand principally did bring it about, in a way full of marvels and full of mercies. And thankfullnesse to your Majestie whom wee look upon not as an accidited assister unto alterations, but as a prime instrument of setting a blessed reformation in this Kirke. So doeth the same comfort and sense excite in us a fear to losse that which we so much love in a way wherein it hath none hazard before. Our feares are not counterfeit to bring any designe of our own, nor politick or created in us by the authoritie of any assertion of others to bring any designe of theirs to passe, nor panick or magnanimitie to torment our selves without cause; But are true and reall, grounded upon reason which teacheth to beware of contagion in so neare a vicinitie and where there is so frequent commerce and conycting, upon by past experiance of evils from English Prelacie ever since the beginning of reformation and upon present and daily tasting of the fruits which partly of its owne corrupt nature, and partly through the corruptions of men, It hath brought forth and fomented. And though the Petitioners leane not judge nor should intermeddle with questions about your Majesties and the Parliaments power, yet may they well professe from that which every one may understand that the denying of the people their earnest desires may shew that fervour of affection which is due from a people to their Prince.

Whether the generality of the Nation desireth a change of Kings government, cannot bee better knowne then by the desires and Propositions of the representative bodye of the Kingdome, nor can it bee better defaynd what go-  
vernment

vernent shall be established than in a Synod of learned and godly Divines. Our part is to wish the patterne in Scripture and the example of the best Reformed Kirk, to be followed, and to pray that God by his Spirit may lead them into all truth: being confident that reformation having begun by your Majesties authoritie at the head and chieffest parts, all sectaries, and all the inferiour members may be quickly by a Synod brought to such order as may consist with truth and with the peace of the Kirk.

It was far from our intentions by the generall expressions of our Petition against Papists, To charge your Ma. with complyance and favour to their opinions. We do from our hearts blesse God for all that your Majestie hath done both here and in England against them, and for so free and ample a testimonie of your Majesties desires of the Queenes conversion. Jealousies of that kinde, and hopes in the hearts of such as are popishly affected, of their prevailing power, proceed from the power of Papists in Ireland, the prefear posture of Papists armed about your Majestie, in this dangerous time of combustion in England, and that for so long a time through the connivence or complyance of the Mjaisters of estate, lawes, have not been execute against them, nor any means at all used for the Queenes conversion. A necessary and essentiall duty, from which no oath to the contrary can more give dispensation, than any oath of old or late, publick or private, can binde your Majestie to maintaine Episcopacie or any corruption in the worshipp of God, or government of the Kirk, when God by his word giveth light and by his providence calleth for a Reformation. All which had need to be seriously and tymously considered. And if the Papists be not speedily disarmed, the danger is that

that both in their owne project, and upon the hearing of your Majesties Declaration to disarme them, when there shall bee no more use of their service, they band together and bend all their wits against a Pacification, till by their gathering and growing to greater strength, they be able to plead in equall termes for themselves, for their share in the places and honours of the Kingdome, at least for peace and tolleration, as a reward of all their paines, charges and hazards, pretended to bee for your Majesties honour and safety, but really intended for themselves and their superstition. We cannot conceive that loyaltie can be without allegiance, or that Papists refusing to take the oath of allegiance, do fight in loyaltie and allegiance to your Majestic, but for their owa ends, nor can it bee safe for Protestants to trust them upon the principles of their profession, in any whether intestine or forraigne warre. In the time of the greatest forraigne invasion year 88. It was not thought safe to arme the Papists in defence of the Kingdome. We did not take notice of Papists in the other armie, in our Petition to your Majestic, but did in our Declaration to the Parliament, that although they had professed in their Declarations that they had no knowne Papists in their Armie, yet if any were found to be, we desired they might in like manner be disbanded. Brownists, Anabaptists, and other sectaries which are the fruits of Prelacie one way as Papists are another, are neither so easily knowne as Papists nor so much to be feared : and although they be enemies to Religion and to the peace of the Kirk, we know not whether they have been so considerable that the law hath taken so far' notice of them as to disarne them.

We have so sincerely and from the inward of our spi-  
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xit, with our hearts and hands lifted up to the most high God the searcher of hearts, sworne the care of the safty of your Majesties person, and of your greatnessse and authoritie, which we have also witnessed in our Declaratiōns to the Houses of Parliament, that our hearts within us were wounded when we did heare of the danger your Majesties person was in the 23 of October. And as wee doe with the Houses of Parliament (as is expressed in their Declaration) rejoice and heartily pralfe God for your safetē, So do we not cease to pray for your Majesties preseruation in the midst of so many dangers, and for a speedy deliverance by a happie peace, which we trust shall burie that black and unnaturall day so unhappy and dangerous both to your Majestie and your people in eternall oblivion, And therefore not to be paralelled by us with the unparalleld plot of the 5 of Novem. never to be forgoten.

We have detained your Majestie longer then your great affaers of governing Kingdomes in the time of war could well permit, but not so long as the charge committed to us by the Generall Assemblie, and the importance of our Petition, which is of religious and publick concernment doth require. The cryme of bitternesse and want of reverenceto your Majestie, the challenge of usurpation, the aspersion of so much and manifold mistaking, wee would bear the more patiently if we were to be confide-red as privat and particular persons, and not as Commissioners of publick trust: And yet do bear the more patiently, because we take them (and in this no man shall per-swade us that we are mistaken) to proceed from the pen of the writer, and not from your Majesties justice and goodnesse, unto which wee are bold to appeall from his unjust censure, and from such slanderous tongues and pens.

as by traducing the preaching and prayers of the ministerie  
here of disloyalitie or sedition, do much wrong us, your  
Majestie much more, and truth and peace most of all.  
Your Majestie in your wisedome will consider what such  
Sycophants are seeking, and in your justice will rather be-  
lieue our publick testimonie, in things best known to our  
selues and to our ordinary hearers, then any private infor-  
mation flowing from the malice of some, or the weakenesse  
of others. And now in your roiall goodnesse will bee  
graciously pleased to suffer us your Maiesties most hum-  
ble and faithfull Subjects to fall downe at your feet, and  
with all earnestnesse to renew our Petition, especially that  
of Unite in Religion, and uniformtie of Kirk Govern-  
ment in all your Maiesties Domitions, which wee con-  
ceive to be principally intended by divine Providence in  
these unhappy distractions and troubles of your Majes-  
ties Kingdomes; And to this effect for such an Ecclesias-  
ticall Assemblie, as hath been formerly described and de-  
sired: A meane so pious, so just and so ordinarie in such  
cases as malice it selfe can have no colour to object against  
your Majestie for using it. And which shall speedily bring  
on a firme and well grounded peace, and with peace all  
other blessings spirituall and temporall upon your Majes-  
tie and your Kingdomes.

A. Ker. Cl: Commiss.  
Gen. Ass.